

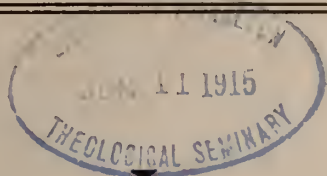
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No. 6

THE

# MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA

JUNE, 1915

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## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

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\_\_\_\_\_ to be applied  
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# THE MISSIONARY LINK

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JUNE, 1915

No. 6

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE Mayor of Tokyo is reported as saying: "Japan has come to a turning point in her history. Hitherto the education has been purely secular, and for fifty years the attempt has been made to get along without religion, both in education and social reform. The attempt has failed; and it is now admitted that religion is essential to the life of both the individual and the nation. That was the meaning of the transfer of the Bureau of Religion to the Department of Education; which is apparently only a change of administration, but in reality it means that a moral crisis in the history of the country has arrived, a great need is pressing, and the need can be met only by religion."

IT is startling to find the following note of warning in a recent number of the *International Review of Missions*: "It is not overstating the case to say that many missionaries have forgotten how to evangelize; and the lost art must be recovered, for world evangelization has hardly yet commenced."

A MISSIONARY of Tientsin reports as a remarkable occurrence that Chinese of various beliefs met to pray for their country. The meeting began with a deafening noise from the police band, and was followed by an explanatory address by a

Methodist pastor, speeches from a leading Buddhist and a Christian.

Two representatives of the Viceroy, one a Moslem and the other a Buddhist, spoke, as did one representing the Red Cross. Then came the most interesting part of the service, the reading aloud by all of a printed prayer which they held in their hands. This had finally been written by the only one on the committee who knew what true prayer was—a Christian. Its four divisions of praise, thanksgiving, confession and petition, were reverently read aloud by the vast audience under the guidance of the chairman. After further singing and addresses by one of China's most conspicuous Christians, and by a Moslem, the meeting adjourned. He adds, "Have I conveyed any impression of the pathos of that meeting? That crowd of men, women and children seeking to pray for their country and not knowing how, and surrounded by a vast city that cares for none of these things?"

REV. HENRY LOOMIS, before leaving Yokohama in April with Mrs. Loomis and our Miss Loomis, presented to the school at 212 Bluff his large collection of butterflies and of shells, all mounted and classified, a most generous gift and a valuable addition to the Museum there.

MISS JULIA N. Crosby, our veteran missionary, is now making preparations for her long journey back to Japan, in June. It has been her fervent desire and purpose to return there to end her days in the place where her lifework has been done.

IN view of Mrs. S. T. Dauchy's intended trip to the East, she was appointed, at the Board meeting on May 12th, a special delegate of the Woman's Union Missionary Society to its stations in Japan and China to confer with the missionaries and to report to the Board.





MISS PRATT AND GRADUATES OF BIBLE TRAINING SCHOOL.

## IN EASTERN LANDS.

JAPAN—YOKOHAMA.

GOOD NEWS BY THE WAY

By SUSAN A. PRATT

**W**ILL you go with me to one of the poor districts of Yokohama this Sunday afternoon? We walk down the hill by the side of the Bible School and make our way through the narrow streets crowded with children at play, to a small house where twenty-five or thirty men and women are gathered for a meeting. A warm welcome is given, and we make our way to the end of the room, behind the improvised desk, made by placing a box on top of an empty oil stove and covering it with a sheet. As we sit on the matted floor, a goodly number of people can be accommodated. Most earnestly do these people sing the hymns and listen to the Gospel talk. An opportunity is given to ask questions, and many are asked, showing real thought.

How does it happen that these people, all Christians or inquirers, meet in this way Sunday after Sunday? The work was begun some years ago by one of Mrs. Pierson's old Bible women who did calling in that neighborhood, which is not very far from her home. One, and then another, became Christians, joining the church, but each Sunday afternoon they still meet in this same house for a service, and as a result the neighborhood is gradually changing for the better. A Sunday School is carried on each Sunday by two of the students from the Bible Training School, and is in a flourishing condition. Near the seashore is a hospital, and this is regularly visited by one of the Bible School graduates, who teaches the nurses hymns, besides giving them a Bible lesson. The patients are also visited when allowed. A former patient expressed her delight at the change in the nurses, saying they had become so much kinder and more thoughtful. The patients enjoy hearing them sing the Gospel hymns.

I notice a real growth in Sunday School work during the past few months, for the Japanese have now begun to see what it means, and how it is affecting the dispositions and actions of the children. Since the new year all of the Bible School students report much encouragement, and we have opened three new Sunday Schools. One is near a heathen temple, and a large number of children come regularly, while older people stand in the doorway, scarcely moving until the lesson is over, when a short talk is given specially for them and then tracts are distributed.

Homuoka is a pretty suburb of Yokohama, on the sea, where many well-to-do families have their homes. A call came for a Sunday School here, which has grown from thirteen to forty-six in a few Sundays. From this work has grown a meeting for servants, while we have many opportunities for house to house visitation.

#### MUSIC IN THE ORIENT

By JULIA M. TARVER

**A**S my special work in Japan is with music, my first article for the LINK will be of my impressions in first coming and of what we are doing in the school in a musical way.

There is nothing that makes you feel and realize more keenly that you are in the Orient than the sounds that are constantly greeting your ears. Shortly after my arrival the Japanese were celebrating their victory at Tsing Tau; the lantern processions were interesting and attractive, and we had the opportunity of hearing the music the Japanese bands make, which to unaccustomed ears seems very weird and unmusical. It is a low, monotonous sound, with little of what we recognize as melody or rhythm.

In passing the houses on the streets one hears, not infrequently, music from within. There is an instrument similar to our mandolin, with strings which are plucked with a plectrum. This accompanies their singing, and here, too, the sounds are monotonous and with little distinctness of tune or time. In passing the playgrounds of the public schools one is apt to see, at all hours of the day, children in groups singing songs as they play their games under the direction of a teacher. Here you begin to recognize the music to which you have been used, and the children are singing and marching in quite good time and with evident enjoyment.

In the Sunday Schools the children are learning the familiar Gospel songs, and while their voices often sound harsh and show lack of training, they are interested and are learning fast. One is impressed with the fact that it is a new experience for them, very different from such groups of children at home, who have known them from babyhood, and whose parents and grandparents before them have done the same.

In the school here at 212 Bluff the music work is not new, but is quite well established—thanks to faithful, efficient teachers whom they have been so fortunate to have from time to time. In all lines the work has been good, and the interest and zeal of the pupils most commendable. Most of the students who are having instrumental work are learning to play the organ so that they can use it right away in evangelistic and church work.

I want to close with a story I heard a few days ago about the piano at the Shiloh (Japanese) church. The father of one of the little Japanese girls who goes to Sunday School there told her he wanted to make her a present of a piano. She asked him to give it, instead, to her Sunday School. So the gift was made and is there to-day as a memorial of this child's unselfish interest in her Sunday School, and her larger devotion to the cause of music and of Christ.

#### "YEA, EVERY POT IN JERUSALEM"

By JULIA HAND BRONSON

**D**O you remember it—that wonderful old prophet's description of the coming kingdom—where he says that "holiness to the Lord" shall be written not only on the saced vessels in the temple, but on the bells of the horses and the common kitchen utensils in every kitchen? For is not the word, "Yea, on every pot in Jerusalem and Judah?" I was interested lately in noticing that the Japanese Bible gives the word which our English version translates "pot" as "nabé," which means "a skillet or frying pan."

That is what we are trying very humbly to teach here in our school, that with God's children there is no real division into "secular" and "sacred"; that they can "sweep a room as by His laws," and put such a spirit into the daily round and common task that the whole of life shall be a sacrament. It is very interesting to see how, when our girls become Christians, their work begins slowly but surely to witness to their conversion—



the corners are swept cleaner, the hair and dress grow tidier, the school work neater!

The other day I had an errand that took me to our kitchen. There was "Brother Lawrence," as a visiting friend once christened our old cook, in the midst of his pots and pans, with his Bible open on the table. He had a spare minute and was searching for a text he wanted to use a little later to help some one, so he called on me for assistance in locating it. From time to time the cook has an evening meeting in his house.

Another of our servants, the good Goro, who with his wife, Chiyo, lives in the little cottage at the school gate, opens his house regularly on Sunday afternoons for a meeting for servants and jinrikisha men's wives. I am sure they feel more freedom in attending than if the meeting were in the missionaries' house. A Bible woman is in charge.

The anxious man who comes so early in the morning to build our fires and clean the halls, is Sayo. His anxiety is over his children. He is a most devoted parent—fatherhood is really a passion with him. You should see his eyes glow when we speak kindly of his little boys, and moisten as he tells us of them. For now two of the three are very, very ill, so ill we wonder if they can recover, so ill that the doctor insisted that the hospital was much the better place for them. The father took them there day before yesterday; they are in the third-class ward, and even this is a very heavy burden on the poor. But they receive better care and nourishment than the rather inefficient mother knows how to give, and Sayo feels easier, and is praying and trusting for their recovery.

Our servants all love their children. Kihei, the general servant at the Bible School, is very proud of his row of six, beginning with Joshua, who made his bow to the world and soon after to the readers of the LINK, about thirteen years ago, and ending with a wee mite who came last summer. Kihei arrives at the School very early and his tasks are many, yet he manages to find time to gather his little ones about him for family prayers.

Since beginning this I have seen the cook, and we have been having a little talk about Masa, in whose spiritual welfare he is interested, as are we all. She came to us quite recently, and is the only unbaptized adult among the servants and their families. But she is interested, takes her place among them at morning worship, and the cook feels she will soon be ready to be brought into the church. Pray that she may—and for them all.

## INDIA—CALCUTTA

HER EXCELLENCY, LADY CARMICHAEL'S VISIT TO  
THE ORPHANAGE

By FANNY SIMPSON

WE were surprised and pleased to receive word from the private secretary to the Governor of Bengal that Her Excellency, Lady Carmichael, had expressed her willingness to visit the Orphanage, and wanted to know when we would be ready to receive her.

Perhaps some of my readers do not know that we are living in a house set apart for us and our work as long ago as 1875, by the government. Learning this you will not wonder that we almost scoured the place, hearing that we were to be honored by a visit from her Excellency. We hope that we are more than ordinarily clean. (for India) at all times, but truly we worked hard, removing every vestige of anything that would mar the driveway or the beautiful lawns, and for once, at least, no speck of dust (that omnipresent pest of this land) remained within doors.

At last all was done and we were waiting for her to come. Men in government uniform were outside clearing the streets, and one was stationed inside the Compound on the driveway, ready to signal to us her approach.

The doorway was draped with two immense flags, the Union Jack and our own glorious Stars and Stripes, the latter, by the way, a gift from the father of our dear Miss Doremus many years ago. The Chapel was decorated with my own beautiful American flag, a recent gift from friends at home.

From the marble steps, through the two halls, up the long staircase to the door of the drawing room, red-bordered Indian saris had been spread, and these were all strewn with flowers. Two little girls stood on the lower steps with malas (flower garlands) in their hands, and two tiny tots just back of them had huge bouquets of roses to present to Her Excellency and Mrs. Gourlay (the wife of the private secretary), who accompanied her.

Crowds gathered outside to watch proceedings. She came in state, heralded by two sheiks in red and gold uniforms on prancing black horses, and as she descended from the carriage we were immediately charmed by her gracious manner. As she entered the hall, the school, stationed in the Chapel, arose and sang, "God save the King."

After presenting Miss White and others we went upstairs, and as she had an engage-

ment an hour later she began at once her inspection of the place. She expressed herself as pleased with the way the especial gift from the government had been expended as she saw our beautiful red art stone floors, electric lights and fans. She saw the teachers' dormitory, with its rows of spotless beds: we have the mission Hindu school teachers living here besides our own, fifteen in all. From there she went to our sewing class and saw the neat, often exquisite sewing of the children, noticing particularly one little girl who was making very neat buttonholes. We then went to another room and showed her the beginnings of our industrial class work, and she accepted a lace crocheted bag which had been made for her. An Irish crocheted lace tie was also given to Mrs. Gourlay.

The nursery claimed her kind attention, and Margaret Brown, our trained Indian nurse, in cap and apron, stood near, with our babies close by, looking like a bunch of pretty brown-eyed daisies, sitting here and there on mats, wearing clean little frocks and the bright warm sacques sent out to us from home.

Our kindergarten tots sang for her "The Sparrow Bird," and "I Love the Bible." I wish you could have seen the dear children in their white frocks (sent out from home), red ribbons on their hair (special for this occasion), and holding in their hands bright red portions of the Gospel, which they used in various ways to illustrate the song. Our older girls sang in very good English, "The Birthday of a King" and "Shout the Glad Tidings." She spoke of how well they sang and said, "How happy the children look."

We showed her the long rows of unsanitary "go-downs" (storerooms) in the rear of the main building where many of our little ones eat, study and sleep, and then she looked at the plans for the two-story building we want and need in place. She was much interested and said, we surely needed it, and smilingly added, "I promise to use what influence I may have to bring it about." She then said, as she drove away amidst "nomuskars" from the children and teachers who had gathered on the lawn near the driveway, "I hope I shall see the new building completed."

I have prayed much for the work here, and while I was in prayer that evening a sweet voice said to me, "The Lord Jesus Christ has expressed His willingness to visit the Orphanage. When will you be ready to receive Him?" And I wept as I thought how anxious we are to receive visits from the

noble and rich of this earth, what trouble we take for earthly honors and gain, and how long we keep Jesus Christ waiting outside the door, or at the best, only give Him scant welcome, when if we would only "prepare the way" and open wide the door, He would come in and sup with us and we with Him. Pray that He may come to us here in great spiritual blessings.

## FÄTEHPUR

### THE PURDAH PARTY IN FÄTEHPUR

By A. R. WEST

THE long expected day and hour came at last. We had put in order our biggest room and decorated it with palm leaves and flowers, and provided such things as the guests would accept from our hands—cocoanut, betelnut, nutmeg cut into small bits, white cardamoms and fruit.

By three o'clock the covered garies began to arrive. As this was the first purdah party ever held in Fätehpur we were in doubt about the coming out of the women, and to our surprise about eighty of them, counting the children, arrived, many of them dressed in very beautiful sarees, the first to appear at noon being an old patient of the Doctor's.

The program included a hymn in Hindustani, a recitation in honor of Dr. Mackenzie's return, singing in Hindustani "There is a Happy Land," a speech by Dr. Mackenzie on behalf of the graduating nurses, and the Legend of the Rani's Sacrifice, acted before them by our nurses.

After the program was finished, we passed the good things around and talked with our guests, showed them the hospital and all the new things in our house that came recently from America. Some of our most important friends arrived at the end of the program and they were greatly disappointed. The drivers did not understand they were to go to the Lily Lytle Broadwell Hospital and carried them first to every bungalow in town.

The party gave every one great pleasure, and all were glad to have Dr. Mackenzie back again. Mrs. Gillam, Mrs. Smith, Miss Todd and Miss Durrant were present and helped to entertain the guests of the day. We do hope that this party will be the means of making our work known in and around Fätehpur, and we know that all who came will feel that we are their friends; and we hope, too, that every one will carry away the thought of Christ's love, as impressed by the Legend of the Rani's Sacrifice.



## HERE AND THERE

### TIMELY GIVING

**T**HESE are days that stir men's souls to deeds of courage, of self-sacrifice, of unexampled generosity. Records of the past year show that donations for educational and charitable purposes almost doubled those of the previous year, mounting up into the hundreds of millions.

In our own work there is need of courage, of self-sacrifice, of timely giving. Summer claims are pressing now; receipts are apt to fall off during the season when our Branches and Bands are not in session. But the work does not stop in the heated term; in fact this summer there will be unusual demands to be met because of missionaries, now under appointment, who expect to sail in July, in August and in September. At the May Board meeting Dr. Whitmore was accepted for China, Miss Evans and Miss Jefferson for India. Miss Tappan has taken passage in July for Yokohama, and Miss Norton, now in her home near Chicago, will return to Calcutta by way of San Francisco next August.

We are grateful, indeed, for the grace of God, that has given to us at this time the well equipped, experienced and consecrated women whom we are to send abroad this summer.

Among the readers of the *MISSIONARY LINK* there are loyal, wise, warm-hearted friends, who know the joy of timely giving, and realize the value of help in time of need. Perhaps these special calls will be to them an opportunity to share in this work of sending glad tidings across the seas by these messengers, who cannot go unless they be sent.

### BUYING UP THE OPPORTUNITY

**T**HIS morning, while passing a small dry-goods shop in a part of the town remote from the shopping district, I remembered that I needed certain small wares, and went in to purchase them. A crowd of women were pressing around a central table piled high with cheap, tawdry blouses, marked "Special Bargain, only 39 cts." I asked the girl who was handing me my change if they were closing out business. "Oh, no," she said, "this is our regular Monday sale. We have wonderful bargains."

Beyond this was a counter heaped with cheap soaps and imitations of well-known toilet articles, even the names and descriptions plagiarizing the originals. As I turned to leave the shop with a feeling of amused contempt, my eye fell on some fine lace hanging at one side. "Fine imported lace at a great reduction," was the legend above it, and, for once, it was true. Only a few days before I had hunted through several of the largest department stores for a similar lace, and, not finding what I wanted, had paid twice the price of this, for a greatly inferior article. The opportunity came too late, for I had used the other, and I came home thinking what an illustration of human life that crowded little shop had given me. "For is not life," I said, "just a great Bargain Counter heaped with opportunities around which the generations come and go? Some squander their precious capital on worthless imitations and trifles. Many awake too late to the real value of what is offered. Yet what splendid returns are to be had at smallest investment! A two-cent copy of the Gospel of Matthew given to the proud Jewish Rabbi, Leopold Cohn, leads to his finding his Messiah, and the preaching of the Cross to the Jews of Williamsburg and Brownsville."

When the missionary, David Hill, handed the prize for the best essay to the Confucian scholar, Hsi, how little he realized that it was to result in saving thousands of lives from the horrors of opium and spreading the Gospel of Jesus Christ through the great province of Shan-si!

In a recent letter from our school in Yokohama Mrs. Bronson said: "Every girl is an opportunity." An opportunity to change the eternal destiny of a human soul, to fit a girl for Christian wifehood and motherhood, to send the radiance of Christ's joy into the darkness of heathen village or town.

Twenty dollars, which, put into a gown, will scarcely buy the trimming for it, will give a homeless orphan a year's tender care and Christian nurture in Calcutta or Cawnpore. Sixty dollars will send a native teacher out to proclaim Christ in village schools and homes. Six hundred dollars will endow in perpetuity a bed in one of our hospitals, where the poor, sick body will be tenderly cared for, and the living Word given to the perishing soul. Wonderful opportunities! Who will invest for eternity? "Be not unwise, but wise, buying up the opportunity."

A. H. B.



## THE BIBLE ILLUSTRATED IN INDIA

By LILLIAN NORTON

**I**N Eastern lands, where we go to carry the Word of God to those who have as much right to it as we, we remember that He who gave us this commission, Himself lived in the East when on earth. And while we sojourn in the Orient, many things are made clear to us concerning His Word which we never fully understood before, or which we had never been able to picture so vividly. Often we see our Master's meaning and understand His heart in a new way. This blessing is among the things that come to us as part of the "hundredfold reward in this life."

Here are a few of the incidents and sayings of the Gospels easily understood in India:

"The wise men brought gifts"—one always carries the Darsani (gift) when presenting himself to some great person.

John the Baptist's manner of living in the wilderness, is common among the "holy men" who think they have messages from the gods.

"Whose fan is in his hand"—the fan is still used in the threshing floors.

The sounding of trumpets when giving alms—there is a drum beaten to attract attention, and proclamation is then made that alms are about to be given in a certain rich man's house.

Praying on the street corners—done everywhere in India by Mohammedans many times a day.

Calling the guests to the feast—it is very common to send servants to call all the guests to a wedding feast, sometimes sending carriages for them.

"Vain repetitions"—done in all the prayers to the gods.

"Take up thy bed"—is said in two-thirds of all the homes in India every morning, sometimes referring to the mat that serves many as a bed, sometimes to the mattress, and sometimes to the little low wooden bed made of strings.

The Pharisees loving the chief places at feasts and salutations in the market place and being called "Rabbi"—this is precisely what the Brahmins practice and demand.

"Devour widows' houses"—done again and again among Hindus and Mohammedans when the poor widow has no son to fight for her rights.

"Wiped His feet with the hair of her head"—in some parts of India it is the custom for women to wipe their husband's feet with their hair on the day of their marriage.

Pharisees not eating with publicans—men of one caste or trade will not eat with those of another.

The Pharisees found fault with the disciples for eating with unwashed hands—no Indian will begin to eat his meal without washing the hand, even although he has just bathed and the hand is perfectly clean.

The husbandman letting out his vineyard and sending his servants for the fruit—in India a man will sell to certain other men all the fruit that will grow in his fruit garden for a certain sum of money each year, but he is entitled to some of the fruit, and may send his servants for it whenever he likes.

The lost coin—it is common to see a woman who has lost a silver coin light her little "saucer lamp," with its floating wick, take her broom made of twigs and sweep her floor until she has found the coin. When she finds it, she screams out to her neighbors, telling them to rejoice with her because she has found her money.

Jesus said of the man that offended one of His little ones that it were better for him to have a millstone tied around his neck and be cast into the sea—in India, when any one has done something he ought to be ashamed of, he is told to hang a weight around his neck and go and drown himself.

Many houses may be seen whose foundations have been laid but the builder did not "count the cost," and they stand unfinished.

There are many in India who have left houses and land, parents, brethren, children and wives for "His Name's sake."

**I**N May of this year there entered into rest, Mrs. F. W. Owen of Morristown, one of our truest, firmest and oldest friends, whose life-long interest in the Society was an inheritance, as well as a choice. Mrs. Owen's parents, Mr. and Mrs. R. R. Graves, were among the first to become identified with the Woman's Union Missionary Society, and they remembered the work by generous bequests. Mrs. Owen gave not only of her means, but she gave also her daughter to mission work in India. Her sympathetic interest and co-operation will be deeply missed in untold ways.



DOREMUS BAND, NO. 1., LIVERPOOL, PA.

## FOR MISSION BANDS.

### A WELCOME VISIT

**H**ERE is Doremus Band, No. 1, with Dr. Reifsnyder and its officers to the fore, with many of its members gathered near, while the president tells us what they've been doing the past year. "We hold our devotional meetings once a month, and it is really wonderful how well the girls do, and how interested they are in every part of the work. The socials are very successful, too. At these we have pasted ten thousand cards and dressed twenty-five beautiful little dollies. These are about ready to go to Dr. Garner in Shanghai to be used in the hospital.

"We had great fun gathering the postals. Even the little tots in my school wanted to help, and would you believe it they collected twelve hundred and twenty-four. Fine, wasn't it? So you see we are trying to do 'our little,' and in doing it we've all been greatly blessed."

### THE LEGEND OF THE RANI'S SACRIFICE

By A. R. WEST

**S**OME centuries ago a Raja reigned at Chamba, whose pity was stirred by the long distance the women had to go to draw water. He caused an aqueduct to be made to convey a stream into the city. The water, however, refused to flow and sank into the ground. The Raja, having consulted the local astrologers, was told that the river god required as a sacrifice the life most dear to the prince. The latter consented to offer up his son and heir, but the Rani determined to die in the boy's place. With bare head, as if prepared for a suttee, the noble mother ascended the hillside to the spot where the water disappeared and was there buried. At once a stream gushed forth which has never ceased to flow. A festival, attended by women only, is held yearly in honor of the



Rani on the anniversary of her death in the Hindu month, Chait.

The Hindu women are supposed to go to the river Ravee, down below in the valley, while the city Chamba is up in the hills. We imitated the river with silver paper, and had ferns and leaves on either side of it. We made the river look rocky by putting bricks and other articles under the paper.

There were fourteen girls divided into two parties, the Hindu maidens and the Christian maidens. The latter were dressed in white dresses, white chaddars and shoes and stockings, while the Hindu maidens were dressed up in sarees of different colors, Hindu jewelry, with garlands of bright colored flowers in their hands. The Rani was one of the seven Hindu maidens, and she wore specially fine clothes and jewelry.

The Christian maidens inquired of the Hindu maidens why they had on their festal garments and jewels, and why they carried flowers and garlands and fruits in their hands, and whither they were going, singing songs? The Hindu maidens explained that they were going to the tomb of a Rani, whose story they told. After hearing this story and the songs in the Rani's praise, the Christian maidens used them to illustrate the love of God, the great King, to mankind, the sacrifice of His Son for the sins of the world, and the gift of the Holy Spirit, the Living Water. The Hindu maidens readily grasped the meaning thus illustrated, and expressed a desire for the cleansing and reviving Water of Life, and joined the Christian maidens in a hymn of praise to the Holy Trinity, "The Father who rules, the Son who ransomed, the Spirit who revives."

#### THE BEST OF NEWS

By MARY E. TRACY

I HAVE the best of news to tell you—that five of our girls were baptized yesterday, and there are several others who hope to be before long. One of these is taking preparatory work in this school, expecting soon to enter the Bible School.

They have a way here which I think is very good, of having an older Christian stand as a sort of sponsor to the young Christian when she is baptized, the sponsor promising to lead and help the younger one. Two of the girls asked me to stand up for them, and I hope I shall always be faithful to the responsibility. We are praying for many more of our girls to take this step. I think they know

enough, and that if they were in earnest, the opposition would be broken down in their homes. Please pray with us for them.

Our Sunday School, held in our school house, is quite flourishing. We had 130 children the other day, and a hundred yesterday when it was raining. The girls are all interested in helping in its classes.

We are at the close of a prosperous year in the school. We have had more students than ever before, and there has been a beautiful spirit of interest and unity shown among both Japanese teachers and pupils. I do not think we have ever had a happier, more earnest or more capable corps of teachers. All of them are Christians, and there seems to be an earnest spirit among the students, eight of whom have been baptized, and another is waiting to receive permission from home.

We have had very little illness in our household all the year, and for this we are grateful. Our dormitory is very sunny and airy, and though the food is plain, the girls enjoy it and keep well.

#### THE CHILDREN IN OUR SUNDAY SCHOOL

By ELIZABETH IRVINE

OUR little Sunday School on the compound is conducted by Miss Koo and four of the women who assist as caretakers. The initiative was taken by this young woman about a year ago. The interest among the children has increased and a number of them have become real friends. This, too, to the sorrow of a Buddhist priest who conducts a boys' school in a temple nearby, who has tried to use his influence over some of the little boys who like to come to our school on Sunday afternoons. During our practice for special exercises, one of the boys who wished to be present was forbidden by the priest to come, when sent for by the grandmother. This led to the grandmother of the child going in person and taking the boy out of school, informing the priest that he was not to hinder her child from studying this "doctrine." A little book called *The Heavenly Guide* was given to another boy to read. It was given for regular attendance. Boy like, he wanted his chums to see his book and he took it to school. The priest told him that it was not necessary to come to us to study this book, that he himself would teach it. He sent to us for a copy, which gave us the opportunity to give further light.

RECEIPTS of the Woman's Union Missionary Society of America, from  
May 1 to May 31, 1915.

## ALLAHABAD, INDIA

Mass.—Boston Br., Miss M. E. Magrath, Treas. Emanuel Church, through Mrs. Samuel Hammond, for Zen- ana work,	\$58 00
N. Y.—Jamestown, N. Y., Mrs. L. C. Ely, for Miss Bertsch's work,	50 00
Total,	\$108 00

## CALCUTTA

N. J.—Ridgewood, Mrs. F. H. White, Helen Eliza White Scholarship, 5.00; Scotch Plains, Lend-a-Hand Society, Miss Esther Meyer, Sec'y, for Christomoni, 12.50; Trenton, Slackwood Union S. S., Mrs. W. J. Gray, for orphan, 8.00,	25 50
Pa.—Germantown Aux., Miss Mary Hallo- way, Treas.—Christmas Fund, 20.00; to orphanage, 11.50; First Presbyterian Church, through Mrs. M. F. David, 71.00, orphanage,	102 50
Total,	128 00

## CAWNPORE

## Mary Avery Merriam School

N. Y.—Albany Br., Mrs. R. C. James, 20.00, Christmas gift; Brooklyn, Miss E. E. McCartee, for Mary Otki, 20.00; New Brighton, Mrs. J. J. Wood, Parbulia, 2.00; New York City, Mrs. D. I. Reynolds, for Mrs. Anna Joseph, 30.00,	72 00
Pa.—Germantown Aux., Mrs. D. E. Crozier, for Sarah,	20 00
Cal.—Pasadena, Mrs. G. W. Stimson, for Talki,	20 00
Total,	112 00

## FĀTEHPUR

N. Y.—Brooklyn, Miss A. H. Birdseye, dispensary work,	10 00
Mrs. Peter McCartee, quarterly for Miss Durrant's salary,	25 00
Total,	35 00

## JHANSI

N. Y.—Brooklyn Br., gift for Christmas,	10 00
Total,	10 00

## SHANGHAI, CHINA

N. Y.—Albany, Mr. F. Townsend, Mrs. G. T. Lansing; New York City, Mrs. Howard Townsend, Mr. and Mrs. John A. Dix; Syracuse, Mrs. Robert Townsend in memory of Captain Robert Townsend, for pul- pit, 50.00; New York City, De Witt Memorial Sewing School, for Miss Irvine's work, 11.00,	61 00
Pa.—Germantown Aux., 15.50; First Pres- byterian Church, through Mrs. F. David, 29.50; both for Chinese school,	45 00
Total,	106 00

## YOKOHAMA, JAPAN

N. Y.—Ossining, Miss E. B. Stone, to complete Miss Pratt's salary, 100.00; Syracuse, the First Presby- terian Church S. S., 30.00; Mrs. A. C. Chase, the Misses Gifford, Mrs. George Whedon, Mrs. G. B. Leonard, Mrs. Robert Townsend, Mrs. William Burnham (Irvington- on-Hudson), 35.00, in memory of Mrs. Emily Babcock, for scholar- ship,	165 00
Total,	165 00

## GENERAL FUND

Mass.—Boston Br., Miss Janet Goddard, 1.00; Mrs. Philip Parker, 1.00,	2 00
N. Y.—Brooklyn, Miss E. E. McCartee, 30.00; New York City, A Friend, 500.00; Mrs. G. H. Danforth, 50.00; A Friend, 750.00,	1,330 00
N. J.—New Brunswick Aux., Miss A. B. Cook, Treas.,	1 00
Switzerland.—Geneva, Mrs. R. R. Proud- fit,	25 00
Total,	1,358 00

## SUBSCRIPTIONS TO MISSIONARY LINK

Mrs. R. R. Proudfit, 1.00; sale of leaflets, .40,	1 40
Total,	1 40

## WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.	
Calcutta.—Miss Mary Schellenberger, for Bible woman,	25 00
Cawnpore.—Mrs. Chas. Reihl, for Mrs. Maycock,	15 00
Jhansi.—Miss Mina D. Starr and Mrs. Bayley, for boy,	2 00
A Friend, for Binda,	30 00
Mr. and Mrs. J. H. Ramsburgh, Bible woman,	5 00
China.—Mr. and Mrs. W. J. Montgomery, for Mrs. Sung, under Miss Irvine,	30 00
Japan.—Mr. and Mrs. G. T. Bisel, Yasu Hayaski,	10 00
Dr. and Mrs. J. H. Ramsburgh, Kozukuye Station,	5 00
Mr. C. L. Hutchins, Horu Yoshida,	5 00
Mrs. C. B. Penrose, Harada Shobi,	10 00
Mr. and Mrs. W. H. Fredericks, Suga Mori,	5 00
Miss E. G. Fradley, Kishi Ono,	10 00
Mr. and Mrs. Charles Heath, Ei Nakamura,	60 00
Miss H. D. Boone, Kiku Yamane,	5 00
Mr. F. M. Gillingham, Fude Mat- suoko,	30 00
Total,	140 00
To Miss Beach, Cawnpore, sent direct. \$59.10, instead of usual Christmas box.	247 00

## SUMMARY

Allahabad,	108 00
Calcutta,	153 00
Cawnpore,	127 00
Fātehpur,	45 00
Jhansi,	37 00
China,	136 00
Japan,	305 00
General Fund,	1,358 00
Link subscriptions,	1 40
Total,	2,270 40

## CLARA E. MASTERS, Asst. Treas.

MAY RECEIPTS OF PHILADELPHIA BRANCH  
(Mrs. Wm. Waterall, Treas.)

From John A. Howell Memorial Band for Foreign Missions:	
Mrs. Eliz. B. Whitconan,	1 00
Mrs. Geo. D. McCreary,	1 00
Mrs. Wm. B. Gest,	1 00
Mrs. S. Gordon Armistead,	1 00
Mr. James W. Patterson,	2 00
Mrs. Zophar L. Howell,	1 00
From Mrs. Abel Stevens,	7 00
Through Mrs. Richard H. Wallace:	10 00
The Misses Potts,	2 00
Mrs. R. H. Wallace,	2 00
Int. on Harriet Holland Fund,	100 00
" " Mrs. Williams Fund,	10 50
" " Miss C. L. Lindsay Fund,	5 62
" " Chas. G. Tower Fund,	7 88
" " Harriet Holland Fund,	3 75
Total,	127 75
	148 75



## JHANSI, INDIA.

## ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND  
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MEMORIAL HOSPITALS

## ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.  
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 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.  
 Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.  
 Mrs. Caroline E. Ackerman Coles—Her daughter, Miss Emilie S. Coles.  
 Mrs. Lavinia Agnes Dey, } Anthony Dey.  
 Mrs. Mary B. Humphreys Dey, }  
 "In Memoriam"—A Sister.  
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 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.  
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 Jhansi—Friends in India.  
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 Mrs. Geraldine S. Bastable Memorial—  
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 Bertha Costello Gillespie—Mrs. Anna Costello Ropes.  
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 By her husband, Alvin N. Bastable  
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 Road, Allahabad, India.

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*Address:* Woman's Union Mission, 122 Civil  
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CHINA: SHANGHAI: Margaret Williamson  
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 orial Boarding School, Day and Sabbath  
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*I give and bequeath to the NEW YORK BIBLE SOCIETY,  
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